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SIVA-PRAKASHA KATTALAI:

OR

THE MANIFESTATION OF SIVA.

CHAPTER I.

The nature of the primary substances.

i.—THE INTERNAL SUBSTANCES:

The internal and essential primary substances are thirty-six in number. They consist of the twenty-four constituent elements of human nature, the seven conditional elements, and the five constituent elements of the divine nature.

1. The constituent elements of human nature are the following;—

a. The five natural elements; earth, water, fire, air, and ether.

b. The five organs of sense; the ear, the skin, the eye, the tongue, and the nose.

c. The five material rudiments of sound, touch, form, taste, and smell.

d. The five organs of action; the mouth, the foot, the hand, the bowel, and the pudenda.

e. The four organs of the intellect; the desiring faculty, the understanding faculty, self-consciousness, and the reflecting faculty.

These twenty-four are called, the constituent elements of human nature, the impure primary substances, or the class of enjoying things.

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2. The seven conditional elements are, time, moral rules, art, science, the enjoying capacity, the individuality, and the delusion.

These are called, the conditional elements, the mixed primary substances, or the class of enjoyment.

3. The five constituent elements of the divine nature are, pure-knowledge, dominion, rest, Sakti, or the productive energy, and Sivam, or supreme happiness.

These are called, the elements of the divine nature, the pure primary substances, or the class of controlling things.

ii.—THE EXTERNAL SUBSTANCES:

The external and resultative primary substances are sixty in number. They consist of the class of twenty-five which are associated with the five natural elements, the ten winds of the human body, the ten tubes of the human body, the class of five beginning with speech, the four sounds of the human body, the three dispositions of the soul, and the three kinds of consciousness.

1. The twenty-five primary substances which are connected with the natural elements are as follows;—

a. Five associated with the earth; viz., the hair, the bones, the outer skin, the veins, nerves, and sinews, and the flesh.

b. Five associated with water; viz., the water, the blood, the semen, the brain, and the marrow.

c. Five associated with fire; viz., digestion, sleep, fear, lust, and sloth.

d. Five associated with the air; viz., running, walking, standing, sitting, and lying.

e. Five associated with the ether; viz., love, anger, avarice, sensuality, and pride.

2. The ten winds of the human body are, the breath, the trunk wind, the chest wind, the universal wind, the central wind, the vomiting wind, the tingling wind, the sneezing wind, the yawning wind, and the distending wind.

3. The following are the ten tubes of the human body;—the first commences at the great toe of the right foot, and ends in the left nostril; the second commences at the great toe of the left foot, and ends in the right nostril; the third commences at the extremity of the spine, and ends in the head; the fourth commences at the navel, and ends in the throat; the fifth commences at the extremity of the trunk, and ends in the left eye; the sixth commences at the same place, and ends in the right eye; the seventh has the same origin, and ends in the left ear; the eighth also commences at the extremity of the trunk, and ends in the right ear; the ninth commences at the navel, and ends in the pudenda; and the tenth is the seminal duct.

4. The class of five beginning with speech are, speech, attainment, bestowment, relinquishment, joy.

5. The four sounds of the human body are, the rumbling sound heard in the abdomen, the rattling

sound heard in the chest, the gurgling sound heard in the throat, and the articulate voice.

6. The three natural dispositions of the soul are, goodness, passion, and malignity.

7. The three kinds of consciousness are, the consciousness of relationship to the deity, the consciousness of the soul's transmigrations, and the consciousness of contact with the natural elements.

Thus the entire sum of the primary substances, or ultimate objects of human perception, is ninety-six.

CHAPTER II.

The order of the development and subsidence of the primary substances.

i.—The development of the primary substances.

1. A sound proceeds out of the mystical syllable **OM**, which represents the nature of god, graciously caused by Sakti, the all-powerful energy of supreme Siva : and in that sound a rudimentary atom of matter is developed.

In this rudimentary atom one of the elements of the divine nature, Rest, is developed : then the divine element Dominion is developed in that Rest ; and Pure knowledge, the remaining divine element, is developed in that Dominion.

In the next place the four sounds, which have been named among the primary substances, are developed in the above rudimentary atom ; together also with the fifty-one letters of the Sanskrit alphabet, the

eighty-one root-words of the Sanskrit language, the two hundred and twenty-four divisions of the Vedas, the seven million principal forms of prayer, all the books of science, and also the bodily, intellectual, and external enjoyments of the souls that have not attained to spiritual knowledge at the end of each period of the world's existence, and have been swept away by the waters of the world-destroying deluge; after these the three stages of heavenly happiness are developed, to be enjoyed by the souls that have a favourable balance of meritorious deeds, or have devoted themselves to the service of god, or have yielded themselves to the abstract contemplation of the deity, namely,

a. The enjoyment of the abode of Siva,

b. The enjoyment of near approach to Siva,

c. The enjoyment of union with Siva;

and then finally the technical five-fold distribution of things is developed.

This is the order of the development of the simple elements of delusive nature.

2. The mixed elements of nature are subsequently developed through the grace of him who is called, the Lord the eternal God. In him first of all time, method, and art are developed. Then science is developed in art: and the enjoying capacity is developed in science.

3. After these things rudimentary nature is de-

veloped in the above primary element art, through the grace of Rudra, the weeping god.

The three dispositions of the soul are then developed in this rudimentary nature.

There is, however, a portion of it in which these dispositions are not developed, which is called 'The unmanifested:' and in this vacant unseen portion the desiring and the understanding faculties of the intellect are developed. The faculty of self-consciousness is then developed in the understanding faculty. That is it which distinguishes between 'I' and 'Mine,' and becomes the germ of pride, and which, is distributed into the three species above named, viz., Consciousness of relationship to the deity, consciousness of transmigration, and consciousness of connexion with matter.

In the first of these, viz., consciousness of relation to the deity, the desiring faculty and the understanding faculty of the intellect are developed, which belong to the soul's disposition of goodness; together also with the five organs of sense.

In the second species of consciousness, viz., consciousness of transmigration, the five organs of action are developed: and these are associated with the soul's disposition of passion.

In the third species, viz., consciousness of contact with the five elements of nature, the five material rudiments of sound, touch, form, taste, and smell,

are developed: and these are associated with the soul's malignity.

Ether is then developed in the material rudiment of sound; air in the rudiment of touch; fire in that of form; water in that of taste; and earth in that of smell.

ii.—THE SUBSIDENCE OF THE PRIMARY SUBSTANCES.

At the time when all nature shall once more be destroyed, the order of the subsidence of these things will be the reverse of the above order of their development.

CHAPTER III.

The functions of the primary substances.

i.—THE IMPURE SUBSTANCES.

1. The functions of the natural elements:
   Earth exists firmly and immoveably.
   Water cools and moistens things.
   Fire burns up and equalizes all things.
   Air travels about, and gathers all things together.
   Ether is unconfined, and affords space for all things.
2. The functions of organs of sense:
   The ear hears sounds.
   The skin experiences touch.
   The eye recognizes form.
   The tongue distinguishes taste.
   The nose perceives smell.
3. The functions of organs of action:
   The mouth utters speech.

The foot produces locomotion.
The hand gives and takes.
The bowel casts off excrementitious matter.
The reproductive organs experience pleasure.

4. The functions of intellectual organs :
The desiring faculty lays hold of things.
The understanding decides their nature.
The self-consciousness stands upright and self-collected.
The reflecting faculty meditates.

ii.—THE FUNCTIONS OF THE MIXED SUBSTANCES.
Time is of three kinds, past present, and future.
The moral precepts ascertain and define men's duties.
Art in some measure subdues pride.
Science awakens knowledge.
The enjoying capacity leads one to be dissatisfied with what one has, and to long for what one has not.
The individuality gives compactness to all these.
The delusion deceives men.

iii.—THE FUNCTIONS OF THE PURE SUBSTANCES.
Pure knowledge is the preponderance of the divine knowledge over divine action.
Dominion is the preponderance of action over knowledge.
Rest is the equilibrium of knowledge and action in god.

The Sakti is the divine action.
The Sivam is the divine knowledge.
Sivam has also the names, The abode of Sivan, and The rudimentary sound.
Sakti is also called, the abode of compassion, and the germinal atom.
Rest is that which they also call the abode of favour, and perpetual goodness.
Dominion is called, the abode of concealment, and supreme rule.
Pure knowledge is the same as the abode of destruction, and Rudra, the weeping god.

CHAPTER IV.

The states of the soul's existence.

The soul has eighteen different states of existence, of which fifteen are created, and three are original and separate from creation.

i. THE CREATED STATES OF THE SOUL:—

These created states are fifteen in number; of which

Five are called inferior, or simple states;
Five are superior, or mixed states; and
Five are called abstract, or pure states.

The primary substances belonging to the inferior states are thirty-five in number: the superior states have thirty-six.

1. The inferior states:

There are five inferior states of the soul; viz.

a. The state of wakefulness;
b. The state of drowsiness;
c. The state of sleep;
d. The state of abstraction;
e. The state of oblivion.

The thirty-five primary substances of these inferior states are made up in the following manner:—

In the first place we must separate from the thirty-six internal substances these sixteen following; the five natural elements, six of the seven conditional elements, and the five elements of the divine nature.

To the twenty remaining internal substances we must then add the following fifteen external substances, namely, the ten winds, and the class of five commencing with speech.

The above sixteen internal substances are set aside because they do not enter into the composition of the states of the soul: and the fifteen external substances are added because they are essential to the existence of those states.

a. In the state of *wakefulness* the soul's seat is in the forehead, where it is united to the entire number of the thirty-five substances above named which belong to it in its inferior states, viz., the five organs of speech, the five organs of action, the five rudiments of sound, &c., the four intellectual organs,

nature, which is also called the mental capacity, the ten winds of the body, and the five-fold class commencing with speech.

b. In the state of *drowsiness* the soul abides in the forehead united to ten only of its organs, namely, the five organs of sense, and the five organs of action; the other twenty-five being left behind in the region of the throat.

c. In the state of *sleep* the soul's seat is in the region of the throat, where it is united to twenty-two of the twenty-five organs so left there, namely, the five rudiments of sound, &c., three of the intellectual faculties, (the reflecting faculty being absent), nine of the ten winds of the body, (the breath being absent), and the five-fold class commencing with speech. The remaining three organs, namely, the reflecting faculty, the breath, and the mental capacity, are left behind in the region of the chest.

d. In the state of *abstraction* the soul is united to the reflecting faculty in the region of the chest; the breath, and the internal capacity, being left in the umbilical region.

e. In the state of *oblivion* the mental capacity is left behind in the lower region of the trunk; the soul's seat being in the umbilical region, where it is united to the breath alone.

2. The superior states:

These are states into which the soul passes while

still in full experience of the above simple states : and they are consequently additional to them.

The divine Sakti, which is also called, the germ, hitherto invisible, creates a rudimentary sound as the reward of the merits inherent in the soul ; in order that out of this undeveloped sound the different developed sounds may spring forth. These developed sounds are four in number, namely,

a. The atomic sound ;
b. The thoracic sound ;
c. The laryngal sound ;
d. The vocal sound.

a. The atomic sound is developed in the form of knowledge, which is identical with the rudimentary sound itself.

b. The thoracic sound has its origin in the umbilical region, and is developed in various forms. It is contained within the reflecting faculty in the form of thought, and is hidden from the sight, so that the order of the appearance of the letters of the alphabet may not be perceived : just as the fluid within a peafowl's egg seems to be nothing more than a simple fluid, the form of the future bird, with the five distinct colours of its feathers, being then hidden from our sight ; and yet that same fluid is afterwards developed into a living bird, clothed with its beautifully variegated plumage.

c. The laryngal sound is united to the breath, and advances a little distance beyond the throat. It

defines the order of the letters of the alphabet: but it continues still to retain the form of internal knowledge, being as yet inaudible to the ear.

d. The vocal sound is united to both the breath and the chest-wind. It utters the sound of the letters, hitherto hidden in thought, so as to be at length audible to the ear.

The seat and the form of these four sounds must now be explained.

a. The seat of the atomic sound is the apex of the umbilical region. Its form is the primary substance Rudimentary Sound.

b. The seat of the thoracic sound is the umbilical region. Its form is the breath.

c. The seat of the laryngal sound is the chest and throat. Its form also is the breath.

d. The seat of the vocal sound is the root of the tongue. Its form is the breath and the chest-wind.

Besides these four sounds there is yet a fifth, from which indeed they all take their origin. Its seat is the lower region of the trunk: and its form is the mystical syllable **OM.**

a. The atomic sound is caused by the divine Sivam and Sakti united.

b. The thoracic sound is caused by the divine Rest.

c. The laryngal sound is caused by the divine Dominion.

d. The vocal sound is caused by the divine Pure knowledge.

When the soul has been brought to understand the nature of these four sounds, it proceeds to enter upon the mixed states of its existence in the following order :—

The creative power of God first stirs up the primary Sakti, Sakti then stirs up time, method, and art. Art then removes from the soul a portion of its polluting pride ; just as a man knocks off the ashes from the end of a burning torch. Then the soul, hitherto united to the breath, and existing in the state of abstraction, takes the form of art, and advances into the state of sleep.

Sakti, in the form of wisdom, next stirs up the primary substance Pure Knowledge. Pure knowledge stirs up science. Then science awakens understanding within the soul.

In the next place Sakti, in the form of desire, stirs up the divine Dominion. Dominion then stirs up the enjoying capacity. Then the enjoying capacity stirs up desire within the soul.

Thus the soul becomes clothed with desire, knowledge, and action.

The soul, thus endued with the five primaries, time, method, art, science, and the enjoying capacity, and united to its proper organs, and possessing the five material rudiments of sound, &c., constitutes the pri-

mary substance called individuality. It is also called in this stage of its advancement the five-garmented being.

While the soul thus exists as the individuality, the divine Sakti stirs up the divine Rest: and Rest stirs up delusive matter. Then matter, clothing itself with its different properties, unites itself to the soul: and the soul, now clothed with its own attributes, unites itself to its proper organs, and stands prepared to enter upon its various experiences of pleasure and pain.

The soul now enters upon the mixed state of drowsiness.

While the soul is in this state, the letters **A, U,** and **M,** (which form the mystical syllable **OM**), together with the germinal atom, (which is represented by the dot added to that syllable), and also rudimentary sound, (which is represented by the pronunciation of that sacred symbol, as yet unuttered), are stirred up by the gods who preside over those five things,—the gods Brahma, Vishnu, Rudra, Maheswara, and Sada-Siva; and those five things, so stirred up, stir up respectively the self-consciousness, the understanding faculty, the desiring faculty, the reflecting faculty, and the mental capacity.

The soul, when clothed with these primary things, is an exceedingly small body, and has the same experiences in the state of drowsiness as in the state of wakefulness.

In the next place the soul, still clothed with the same primary subtances, advances into the state of wakefulness.

The experiences of the soul while in this state of perfect consciousness shall now be described.

Occupying the element ether, and uniting itself to the ear, it hears sounds; and then the mouth utters speech.

Taking possession of the element air, and uniting itself to the sensitive skin, it experiences the different sensations of touch; and the foot moves onwards.

Existing in the sphere of the element fire, and uniting itself to the eye, it perceives the different forms of things; and directs the hand while it gives and takes things.

Entering the element water, and uniting itself to the tongue, it distinguishes the various tastes of things; and directs the body to cast of its excrementitious matter.

Standing in the place of the element earth, it unites itself to the nose, and perceives smell; and the corresponding organ of action experiences the satisfaction which attends its exercise.

While the soul continues in this state of experience and action, Sakti, in the form of wisdom, stirs up the primary Sivam; and Sivam awakens the Delusion. Then Delusion, which is the deceptive uni-

verse, assumes its own distinctive properties, and undergoes the various changes of its nine attributes, standing in the garb of truth, while in reality it is only a deceit.

The nine attributes just mentioned are modifications of the three dispositions of the soul. They are the following ;—

Goodness in goodness ;
Passion in goodness ;
Malignity in goodness :
Passion in passion ;
Malignity in passion :
Goodness in passion :
Malignity in malignity;
Goodness in malignity ;
Passion in malignity.

This Delusion is the cause of the Soul's transmigrations through so many successions of births and deaths.

3. The abstract states :

The soul arrives at these states through the gracious help of the priest, from whom it receives the torch of wisdom, which enlightens man respecting the deity, the soul, and matter, at a time when the merits and demerits of the soul are equally balanced, and its pride is sufficiently subdued.

When the soul has so received its enlightening torch, it proceeds to withdraw itself from everything

that impedes its advancement into these higher states in the following order :—

When it can distinguish the separate existence of the five natural elements, it casts them off ; and then its organized body virtually ceases to exist.

When it learns to distinguish the organs of sense, the natural elements cease to exist.

When it distinctly beholds the intellectual faculties, the organs of sense depart.

When its whole attention is fixed upon the seven conditional elements, the intellectual faculties pass away.

When it perceives the primary substance of the divine nature, the conditional elements vanish.

When it recognizes only the favour bestowed by the priest, then those pure substances likewise disappear.

When the soul has thus freed itself from its original contact with these primary substances, it is prepared to enter upon the following five abstract states ;—

a. Pure wakefulness ;
b. Pure drowsiness ;
c. Pure sleep ;
d. Pure abstraction ; and
e. Pure oblivion.

a. When the soul has learnt that the material world is not eternal ; and, entering into the refuge provided for it by the grace of the priest, has sub-

dued the organs of sense; the faculties of the soul become the faculties of the deity, and the soul has reached the abstract state of pure wakefulness.

b. When the soul no longer experiences any of the sensations connected with seeing, hearing, eating, breathing, touching, and suffering, it exists in the state of pure drowsiness.

c. Pure sleep is that change of state in which the soul experiences no craving desire, and is satisfied with having obtained that grace which the priest has bestowed on the soul.

d. Pure abstraction is that state of entire satisfaction in which the soul exists in the enjoyment of the feeling that it is in possession of happiness.

e. Pure oblivion consists in the absence of all these four states, and is the relinquishment of all state. It is more perfect than the preceding, because in that state of pure abstraction, though the soul enjoys entire satisfaction, that which satisfies it is external to itself; and the soul is immersed in it just as a man while bathing is surrounded by the water into which he has plunged. That satisfaction, moreover, is but transient, and is only of the nature of that which a man experiences when he has partaken of a sufficiency of food. In that state the soul has not yet become free from the perception of its circumstances; much less from the consciousness of its own identity.

ii.—THE SEPARATE STATES OF THE SOUL :—

The soul exists in three distinct states in which it is unconnected with those external things which constitute its load of grief, and exclude it from bliss. These separate states are called,

1. The simple separate state;
2. The mixed separate state;
3. The pure separate state.

1. The simple separate state is that in which the soul is immersed in impure and unshapen matter during the time of the universal destruction of the creation: in which it continues covered over with polluting pride, as its only vehicle, until the beginning of a new creation of the world.

2. The mixed separate state is the interval between the soul's different transmigrations. This state continues from the commencement of each new creation to the time of the succeeding destruction of the world: during which period the soul wanders about through a succession of births and deaths, undergoing each of the eight million, four hundred thousand different forms of animal life.

3. While the soul is passing through a succession of the above two separate states, and is continuing to wander through its different changes in the present life, Sivan, in the form of a priest, arises in mercy, when he perceives a wretched man at his sacred feet, whose merits and demerits balance each other, and who has cast off a portion of his natural pride, and deter-

mines to save him. He then graciously bestows wisdom upon that soul; and so soon as it has cast from it all things connected with the present state of existence, he gathers it into his own state of perfect bliss. This is the soul's pure separate state.

iii.—THE TEN CHIEF POINTS OF RELIGION:—

The chief things necessary to be understood in order that man may attain eternal happiness are the following ten:—

1. The nature of the primary substances;
2. The appearance of those substances;
3. Their separation:
4. The nature of the soul;
5. The appearance of the soul;
6. The separation of the soul:
7. The nature of Siva;
8. The appearance of Siva;
9. The unity of Siva;
10. The enjoyment of Siva.

1. The nature of the primary substances is learnt by an examination of their properties.

2. The appearance of those substances is ascertained by studying the manner of their existence as they enter into the composition of our nature.

3. The separation of the primary substances consists in discovering that they are distinct from the soul, and in putting them away from us.

4. To know the nature of the soul is to know that

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its form is knowledge, in the sense of spiritual wisdom.

5. To behold the soul, you must first ascertain and put away the primary substances; and then you must fix your mind on the knowledge that remains after this separation, which constitutes the soul.

6. The separation of the soul consists in learning that all it possesses, both in the present life, and also in heaven, is the free gift of God; and that the soul is absolute proprietor of nothing whatever.

7. To know the nature of God is to know that he exists in an eternal separation from the class of thirty-six primary substances; that he is the unpronounced word which is hidden in thought; and that spiritual wisdom is his form.

8. To see Siva you must fix your attention on that knowledge which enables you to see the soul in its state of separation from those thirty-six primary substances.

9. To know the unity of Siva consists in understanding that this knowledge is inseparable from the soul which perceives it; and that the soul is that very knowledge.

10. The possession of Siva consists in the reception of supreme happiness by the soul while it continues firmly in that inseparable unity of love.

Some of these things require further explanation. Sufficient has been said of the first three of them: we therefore commence with the fourth.

4. The form of the soul is three-fold, namely, desire, knowledge, and action.

a. The soul in its form of desire advances towards its objects, and places itself in contact with them.

b. The soul in its form of knowledge discriminates the qualities of those objects, and their differences, and so learns to know them.

c. The soul in its form of action performs the different duties which are consequent upon its association with external nature.

5. The perception of the soul, therefore, consists in recognizing it in these three forms of desire, knowledge, and action.

a. When the soul is seen in its form of desire, it dwells in the sphere of the intellectual faculties.

b. When it is seen in its form of knowledge, it dwells in the sphere of the organs of sense.

c. When it appears in its form of action, it dwells in the sphere of the organs of action.

When the soul does not exist in either of these three forms, it puts aside all the primary substances as foreign to itself, and takes for its body the grace which the priest has bestowed upon it. When it is so clothed, it contemplates those primary substances, itself, and that grace, as objective things.

6. By the separation of the soul that condition of the soul is meant in which it perceives that it understands the nature of external things only through the

help of Siva ; and that Siva has not bestowed that assistance immediately, but indirectly through the operation of the divine Sakti, the energy of Siva, in its form of wisdom. The soul has then advanced sufficiently to understand that it is distinct from all that pollutes it, on the one hand, and from the divine Sivam, the bliss of the deity on the other hand.

7. When the nature of Siva is spoken of, it should be understood that he exists in the three forms of desire, wisdom, and action.

a. Siva in his form of desire seeks to gather souls into heaven.

b. Siva in his form of wisdom stores up in his sacred mind the entire sum of the good and evil actions performed by souls from all eternity.

c. Siva in his form of action adds up the merits and demerits of all those actions of souls, laying up the merits in store, and putting away the demerits, in order to bring about for those souls such a degree of blissful approach to the deity as is due to the balance of their merits.

8. The appearance of Siva. While the soul is performing its good and evil deeds, Siva renders his help to it in the three forms of he, she and it. While he is thus assisting the soul, he suddenly causes all three to disappear, and he himself occupies their place, in order to experience the character of their deeds, and to judge their merits and demerits. After

he has thus playfully experienced them, he suddenly disappears; and he again sets the soul and its various organs in motion. Then, in order to record the character of the deeds that have been performed, he constantly watches the great ocean of human works into which they are continually flowing.

9. The unity of Siva consists in being immersed in the infinite fulness of the divine Sivam, which is eternal bliss, where all distinction between internal and external things ceases, and Siva is perceived in the true aspect of his nature. Then the distinction between the soul and God finally ceases; for both are joined in one.

10. The possession and enjoyment of Siva. The soul first enters the sphere and partakes of the experiences of the supreme Sakti: and then it advances to partake of the experiences of Siva. Then, finally, while thus united to Siva, it is immersed together with him in the divine Sivam, which is eternal bliss, and becomes as completely incorporated with it as heat is with fire, and coolness with water.

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